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793 regions veritable villages of which they are practically the
*795 chiefs and the imams.

One of the most remarkable of these men, settled thus in the subdivision of Diourbel, is Mamadou Khabane M'Backé, a big producer of groundnuts and a big businessman. Sérigne Tacko and Sérigne Mamadou Mahmoune, son of Cheikh Anta, and Sérigne Awa M'Balla M'Backé live in about the same fashion. All of these marabouts have a direct influence on a variable number of talibés, for whom they are, in a way, "guides of conscience" and who are attached through them to the Caliph-general. Finally, let us mention the marabout of Darou-Kafour, settled in a little village on the road from Diourbel to M'Backé, who lives modestly in a small establishment. He does not raise crops on a large scale; he devotes himself in particular to directing his Koranic school, /23/ and
●[734] he has made a specialty of caring for the insane. By his gentleness and patience he succeeds in curing the ones whom the Service de Santé /Health Service/ has given up keeping and treating.

793 The Murid brotherhood is thus thoroughly staffed and
*795 directed by all these marabouts who truly have their talibés
795 in hand and who hold them all the better because they bring them a simple and practical solution to the problem, distressing for every man: "What will become of me after death?" .... Every Murid knows that if he has worked for his marabout and has given him a tithe from his goods and income, he will go directly to Paradise, for his marabout, in exchange for his work and gifts, prays for him and will save him without his having to concern himself about his salvation, even if he has gravely sinned.

*795 It is this complete hold that the Murid marabouts have
793 over their disciples which originally caused the brotherhood to be regarded as dangerous and which, joined to the ambitions of Amadou Bamba, provoked difficulties and collisions with the Administration. By now this mistrust and opposition have given

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*795 using animal fertilizers. The very solidity of the Murid hierarchy would make instructions and directives in this direction very effective if the leaders and the great marabouts were willing to give them to their talibés.

But this evolution should not be limited solely to the economic sphere.

To meet the criticisms of the politicians and the more advanced people, it is to be hoped, in the interest of the brotherhood itself, that the Murid leaders will orient themselves toward a new conception of their moral and social doctrine.

Making men work for almost nothing, while in exchange being content to assure them of eternal life and happiness after their death, can look like a swindle to any advanced man. It would be very difficult to put in the wrong those who might violently attack the brotherhood by standing on this argument.

It does not seem that such attacks can be unleashed at present with effectiveness; the time has not yet come, it seems, when political leaders will thus stand up against the Murid leaders and Muridism. Not only are the brotherhood and its leaders still very powerful, but, above all, they represent, better, they are, Islam; now every Senegalese, whatever his political ideas may be, is first of all Moslem, and he clings to his marabouts. It would be difficult to make him accept seeing venerated religious leaders attacked in the public square.

But evolution goes quickly and a day will come when men brought up on the political, syndical, and social struggles of the mother country will not hesitate to batter down the abuses of Muridism before a population to whom the development of education will have given more critical sense and a greater desire for social justice. But it is not desirable that such a struggle be instituted in Senegal.

Certainly the spell over the talibé by his marabout is criticizable. Nevertheless that must not make us forget that the Koran recommends charity and that the Murid marabouts are not wanting in respect for this precept; any sick person,

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*795 [734] [735] any poor person can go to them to ask for alms and hospitality; he will be taken care of for a long time, and for nothing, and thus part of the funds collected by the marabouts is redistributed to their faithful in misfortune.

One must especially not lose sight of the fact that Muridism is /30/ an integral part of Islam, even though it does not completely conform to orthodox Islam, even though it has abuses and faults. It is primarily a spiritual force, and it is necessary that political and social evolution, indispensable to the young country of Senegal, does not take place against Muridism, against Islam, against all spirituality.

*795 666 648 It is known that the Senegalese marabouts in general and the Murid leaders in particular, on the occasion of the Referendum of September 28, were definitely in favor of the Franco-African Community. This attitude can not be explained solely, as some might insinuate, by their desire to preserve certain relations with France, whose pro-Islamic policy has always been favorable and profitable for them. The true reason for this choice is that, on the one hand, the marabouts well know the present state of the intellectual and political development of their compatriots, and, on the other hand, they want to defend their religion and its spiritual values.

They know that at the present time the advanced wing of the political and syndicalist world groups together advanced young people who are quite far from any religious practice and thought and very violently pro-Marxist, if not pure Marxists.

They probably feared that, by means of an independence as premature as absolute, the present leaders, moderate on the whole, would be very quickly left behind by the extremists and that these would then institute in Senegal a materialistic and atheistic regime to which true and good Moslems would not be able to rally, and from which, probably, the whole of the population would rapidly suffer.

*795 But the development of this prospect would carry us too far. Let us content ourselves, in conclusion, to bring it up and to